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THE UTILITY OF COLLEGIATE AND PROFESSIONAL
SCHOOLS.

AN

ADDRESS

IN BEHALF OF

The Society for the Promotion of Collegiate and Theological
Education at the West.

DELIVERED IN TREMONT TEMPLE, BOSTON,
MAY 29, 1850.

BY

EDWARDS A. PARK,

ABBOT PROFESSOR IN THE ANDOVER THEOLOGICAL SEMINARY.

Reprinted from the Bibliotheca Sacra for October, 1850.

SECOND EDITION.

ANDOVER:

WARREN F. DRAPER.

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The publishers of the Bibliotheca Sacra have adopted the rule, not to publish in a detached form any single Article forming a part of their periodical. There are, however, some very peculiar reasons which render it advisable to deviate from their rule, in printing for private distribution some extra copies of the following Address.

Entered according to Act of Congress, in the year 1850, by Warren F. Draper,
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ANDOVER:
Press of W. F. Draper.

A D D R E S S .

It is a stale proverb that Ignorance is the mother of Devotion; but the true apothegm is that Devotion is one parent of Knowledge. There is an inherent affinity between science and virtue. God has joined them together, and although man has often put them asunder, yet the disquiet which ensues from their divorce is a sign that nature demands their union. Hence we find, that nearly all the universities of the Christian world have been founded by the clergy and for their use. The oldest colleges in our land were for a long time regarded and conducted as the schools of the church.* Of the hundred and twenty colleges now existing among us, a large majority are under evangelical influence, and their paramount design is to furnish able

* In his History of Harvard College, Pres. Quincy says that this institution "is perhaps more indebted [to the Congregational clergy,] than to any other class of men, for early support, if not for existence." — "It was the frequent topic of their sermons, and the constant object of their prayers." — "Its founder was a member of their body." — "They denominated it 'the School of the Prophets,' and identified its success with all the prospects and all the hopes of religion in the Province." Vol. I. pp. 44, 45. On pp. 52, 54, he comments on "the remarkable fact in the history of this college, that a literary institution, founded for the instruction of the whole people in general science, should have been from the first, spoken of, lauded, and conducted as though it had been a theological seminary, destined exclusively for the benefit of one order of men; and that this language in respect to it should have been continued to be used, with few exceptions, during the whole of the century in which it was established, and have in a degree prevailed even in our own time." — Similar remarks may be made with regard to the early history of Yale, and several other colleges.

defenders of the Christian faith. Accordingly, a pious man feels an interest well nigh personal in these institutions, and in our forty-two Theological Seminaries; nor, as the spirit of his religion is in sympathy with all learning, can he fail of a kindly regard for our thirty-five Medical Schools, where are to be trained those who ought to be spiritual physicians, and for our twelve Law Schools, where are to be educated those who ought to defend the laws of God. With the persuasion, therefore, that all good and thinking men will desire to strengthen the alliance between knowledge and piety, between the institutions of learning and the church of the Most High, I beg leave to say a few words on the benefits resulting from our collegiate and professional schools.

And in the *first* place, these schools are monuments to the dignity and worth of mind. This dignity and worth must be respected, or the doctrines and forms of Puritanism will not be loved. These doctrines and forms require a taste for intellectual statements; for pure, naked truth. Hence they encourage a style of thinking and writing which fails to interest men of mere flesh. Our clergy, not being priests but moral teachers, must depend for their influence, under God, upon their spiritual cultivation; and, giving themselves wholly to their work, they must rely for their maintenance, not so much on rich benefices as upon the will of the people; and unless the people revere their own inward, more than their outward nature, they will give no adequate support to an intellectual ministry.

But one fault of both our age and our nation is, an excessive devotedness to material interests. The inestimable advantages of our exuberant soil, our singularly threaded navigation, and our variegated extent of country are combined with peculiar temptations to avarice. Large masses of our population have immigrated hither for the *avowed purpose* of acquiring wealth. Not even the original discoveries of Mexican and Peruvian gold enticed so many devotees of Mammon to the enchanted ground, as have been allured to it by the disclosures of our modern Ophir. Hence results a danger, that we shall become more and more intoxicated with a passion for ceiled houses and splendidly caparisoned horses, for goblets and vases of curiously wrought metal; and that our favorite studies will be those

most immediately subservient to the processes of the mechanic. Far be it from us to depreciate the arts of metallurgy and engineering; but with our researches into the organism of matter we, above all men, need to combine the *humanities* of the schools. Amid the whirl of our locomotives, and the jangle of our machinery, and the noisy working of our political system, we feel a repose and a refreshment in merely looking upon the walls of an institution devoted to a quiet, spiritual discipline. They are a memento that the value of money is computed by some of our citizens according to its moral, even if they be intangible uses.

The young men of a republic are apt to be impatient of control, and therefore need the hints and the dictatorship of a college bell. They are apt to be restless for public action, and therefore need the "four years" confinement to a severe, exact and comprehensive study. They are apt to be opinionated and wilful, and therefore need the friction of class-debates, the subduing operation of college law, the singularly republican influence of college society, where the distinction of merit absorbs that of birth or wealth. Apart from the study which our learned schools demand, they are associated with nameless and numberless incidents which discipline a student without his knowing it. His excrescences of character are worn away by his intercourse with teachers and classmates, by his experiences in the recitation room and on the platform, the occurrences of his sophomore and freshman year. The very contact with college walls has an abrading effect, which no one can fully analyze. In many particulars he may surpass all other men, but in some particulars a *self-taught*, must be an *untaught* man; for he has not been overawed by the authority, nor regaled by the reminiscences, of those institutions which are both intended and fitted to remind us of the treasures lying hid in the soul. The man who, like our own Williston, consecrates his silver and gold to the development of these treasures, honors himself by thus offering up money to the service of mind. He will be remembered when mere theological pugilists lie forgotten in their narrow graves. We name it to the praise of Dr. Calamy, Dr. Bentley, Dr. Halley, Dr. Burnet, Sir Richard Steele and Sir Isaac Newton, that they made donations of books to Yale College. Dr. Watts gave

a pair of globes to it; he performed many forgotten acts of philanthropy, but this gift will continue to be recorded as a memorial of *him*, not less than of the school which he distinguished. If Napoleon, instead of melting up the cannon of Austerlitz, into a column for signalizing his exploits, had endowed some liberal institute for the right education of his people, he would have raised a monument to the worth of the soul which would also have perpetuated his own fame. We speak of Alexander as the Great, chiefly because he lavished his treasures upon the Stagirite, and thus bequeathed a rich boon to the mind of his posterity. The name of Maecenas is remembered not so much for his martial or his convivial virtues, as for making his wealth subservient to the mental garniture of a Virgil and a Horace. We know but little of Ambrose, the Alexandrian Gnostic, but we hold him in lasting reverence because we know that he was the patron of Origen, that he published the works of that father, and nurtured the tree of which the Hexapla was the fruit. A rational utilitarian can easily perceive that to enrich a seminary of learning, especially of sacred learning, that learning which does not immediately minister to the comfort of the body, which is not directly productive of tangible benefits, which exerts an influence too ethereal to be calculated by mercantile tables,—such a bounty indicates and promotes a refinement of conception, begins with and ends in a contemplative habit, which, amid the uproar of our merchandize and politics, must have the highest style of usefulness.

As our collegiate and professional schools pay this deserved tribute to our spiritual nature, so, in the *second* place, they give an impulse to popular education. Almost their entire history is one of stimulus to mind. A gift bestowed upon them, instead of being a sedative, prompts them to effort. They are intended to meet the wants of the soul, and the soul needs incentives to activity. The small estate given by the bishop of Cloyne to found scholarships and provide premiums for the more studious pupils of Yale College, has had a quickening effect upon men who have well repaid the world for the smallest good influence upon them. Wheelock, Dagget, Stiles, Burr, Dwight, all of whom were presidents of colleges, John Worthington,

Simeon and Nathan Strong, Silas Deane, Gov. Trumbull and Gov. Treadwell, David Brainerd, Buell, Buckminster, and other educators of the people were incited to labor for the annual donation of Berkeley; they succeeded in their struggle for it, and imparted the impetus which they gained from it to succeeding times.

It is a false idea that influence mainly works from beneath upward. It also descends with power from above, downward. The science of Aristotle has affected the lowest of the people for two thousand years. The learning of the church reformers has wrought on the common mind for three centuries. It is because Whitefield and Wesley were well taught, that they were enabled to move the depths of the populace. The multifarious learning of Richard Baxter has given an impetus to the masses for two hundred years; and his practical writings were the means of permanent good to Philip Doddridge, who in his turn became an instructor of the multitude as well as of theologians; and his "Rise and Progress" exerted a transforming influence on William Wilberforce, who acted well his part in disenthraling the poor and degraded from their moral slavery; and his "Practical View" resulted in lasting good to Legh Richmond, whose Dairyman's Daughter is now, in more than fifty different languages, refining the conception of the learned and the vulgar. As with individuals so is it with institutions; the higher give impetus to the lower. The enterprise of foreign missions awakens that of home; home missions kindle a zeal for our own individual churches; these churches interest us in our private families. In the scientific processes of ventilating our public buildings, a fire in the attic brings upward the air from the basement. Where the university is cherished, classical schools will be formed to prepare candidates for it; and where the classical schools are prosperous, common schools will spring up around them. The college requires lower institutes as its auxiliaries, and what it demands will be supplied for it. It enriches the soil from which it draws up its nutriment. It awakens the spirit of education, and without this a State law may appoint masters over the children, but will never make those children scholars, nor those masters instructors. Our land is one of competition. If there be a college in the capital city, there will be an academy in the shire-

town; and if there be an academy near the court house, there will be select schools in the neighboring villages. And as no institution, so no man stands alone. The youth who leaves his still hamlet for the university, induces some of his comrades to follow him, and many others to sympathize with him in his literary spirit. Obvious and lasting is the impetus which he may give to the mental character of his former townsmen. He teaches their schools, and imparts to the tenderest minds the benefits of his own generous culture. We do not suitably esteem the influence of young men. It was in the thoughts of youthful collegians that our foreign missionary enterprise had its birth. Some of the pupils in our professional seminaries have as much power over the common, especially the juvenile mind, as they will ever have. Some of them are precocious, and the most important thoughts which they will hereafter elaborate, have already occurred to them. David Hume planned his Treatise of Human Nature before he was twenty-one years of age, and composed it before he was twenty-five, and this treatise contains the raw material of his more finished essays. At the age of twenty-six, John Calvin had published the first edition of his Institutes; it was afterwards improved, but its basis was retained. So in military life, the archduke Charles was but twenty-six years old when he conducted the campaign against Napoleon, and Napoleon was but twenty-seven when he had subdued Italy, and the hero of Macedon died in his thirty-second year. The subsequent life of men does not always fulfil the promise of their youth. Of not a few preachers it may be said, that their earlier sermons are as thoughtful as their later. When the members of our colleges and professional schools, therefore, some of whom have already developed the germs of their more matured speculation, go out in all the freshness of a scholar's zeal among the laboring classes of the land, especially its ruder sections, they *must* contribute to the education of the people. Nearly fifty thousand alumni have been trained in our colleges, many of whom have been connected as authors, superintendents or instructors with our common and our Sabbath schools. About eight thousand have been taught at our theological, and sixteen thousand at our medical institutions. During the past year more than seventeen thousand

young men were convened under nearly thirteen hundred teachers, at all our higher seminaries of learning. From the conversation and correspondence of so many scholars, there must diverge a quickening influence into as many distinct communities. But this influence is neither so wide spread nor stimulating as it ought to be, and therefore we aim to extend it, and to purify it, until from these higher seminaries, as from the heart itself, there circulate a genial warmth through the whole system of popular education, and until this system pervade the very recesses of the land.

It is not solely, however, by direct effort that our learned schools give a stimulus to the mind of the community. They do good by the very shadow of their towers. Many a young man has been attracted from the plough to the classic, by merely looking upon the groves of the academy. He was a spectator of the scene when some of his village friends received their diploma; and in six years afterward, he had obtained a better education than they.* There steals forth from the shades of the lyceum a noiseless influence imbuing the mind that is even unconscious of it, with a love of letters. Hence we cannot expect that a university at Brunswick or Burlington will diffuse the same healthful glow among the inhabitants of

* In the Fifth Report of the Society for the Promotion of Collegiate and Professional Education at the West, pp. 29, 30, we read: "On one such [commencement] occasion a young man sat among the crowd, and, as he listened, a desire to obtain an education was awakened, and kindled to a flame, and he resolved that he would never rest till he had availed himself of the advantages of the institution. But his father was in straitened circumstances, and knew not how to dispense with the services of his son till he should become of age. For the time being the son abandoned the execution of purpose, but his daily labors were within sound of the college bell, and every stroke reminded him of privileges of which he could not avail himself, and served to kindle afresh the fires within. Months and years passed away, and when at last told by his father, in the field, that he would cheerfully relinquish all further claim on his services, he dropped his instrument of husbandry, hastened to the house of one of the professors in the college, and in the space of one hour had completed his arrangements for a course of study, and was quietly seated, getting his lesson. A few years afterward he mounted the platform, on commencement day, to carry into complete execution the resolution of by-gone years, and to awaken similar desires in the minds of listening youth.

Wisconsin and Iowa, as among the population closely encircling it. We might as well expect that the flowers which bloom in Maine or Vermont would sweeten the air of the prairies; that one forest, one mountain-range would purify the atmosphere of our entire land. The western waters cannot be navigated by steamers all whose engines are kept at the east. Our higher schools must be near to the communities which they would attract with a magnetic power. They must be seen in order to become remembrancers of our mental worth. Their libraries and philosophical apparatus must charm the eye of the loiterers from the adjacent towns; their literary festivals must allure parents and children to come up and witness the refining influences of a student's life; their classic grounds, their rules of courtesy, the bland spirit which breathes in and over them, must invite the inquisitive youth to exchange the toils and pleasures of the body for those of the mind.

Doubtless, there is a liability to multiply our higher seminaries beyond the proper limits. In some parts of our land they have been thus multiplied. They should not be so numerous as to be equally in want of funds or scholars; as to have but little to do and less to do it with; as to keep their professors hungering after the loaves of patronage, and so eager to secure pupils for themselves that they will be tempted to whisper mysterious charges against rival seminaries. There must be no such unhallowed rivalry among schools sacred to knowledge and religion. They should be so numerous, and it is a great object of this Society to keep them so and only so numerous, as to meet the demands of the whole country, without interfering with each other; as to be accessible to all young men who ought to be educated; as to provide the richest instruction for the largest number; as to extend their influence into the common schools of every neighborhood; as to reach the lowest minds, and give them an ideal of a culture too high perhaps for themselves, but waiting to bless their children.

This tendency to popularize knowledge is, in the empirical view, the highest recommendation of literary institutes; in the Romish view their main usefulness consists in preserving the results of pre-

vious study; but in the Protestant and liberal view they have another high design. I remark, then, in the *third* place: Our collegiate and professional schools are needed for the extension of science. They enlarge as well as protect its domain; exalt as well as multiply its votaries. Doubtless many improvements are made in philosophy and the arts by men who have not been disciplined at the university; but it is in the light radiating from the university, in the atmosphere impregnated by it, that most of these improvements are made permanently. A mechanic stumbles upon a new invention, but he would not know its importance, were he not surrounded by erudite scholars. When a rare phenomenon was detected at Greenfield, its value was determined at Amherst. The self-made man is often indebted to the university for the materials with which he boasts that he has made himself. At least fifty-two of the inventions which are now used and prized by the civilized world, were made in Germany, not perhaps within the walls, but within the influence of her learned institutions. Such institutions enlarge the class of investigating spirits that come in contact with each other, giving and receiving acumen as iron sharpeneth iron. They secure such a division of labor as enables a single mind to concentrate itself on a single department, and thus pry into the laws which lie hidden from a cursory and divided view. By their libraries, laboratories and observatories, they excite a truth-loving spirit, and provide facilities for its exercise. So numerous are the discoveries made under their influence, that it has become as difficult for men in active life to keep an account of the new arts and new ramifications of science, as it is for an American adult to keep up his chase after the geography of his country. Once, the number of planets and satellites in the solar system, as well as of the States in our confederation, was stereotyped in school books; but now we feel afraid to mention either of these numbers until we have inquired for the last telegraphic despatch. In the telescope of Lord Rosse, which is every year antiquating the charts once regarded as the permanent philosophy of the heavens; in the cylinder press, by which a man will publish as many syllables in an hour as, before the invention of printing, he would not have written in less than fifty years; in locomotion on the land and on the sea, by an apparatus

which indicates more genius and science than were needed for constructing the pyramids of Egypt; in the transmission of intelligence along wires that swell with thought and seem to have as much expressive life as the nerves of some men; in that spiritual process of using the rays of light as pencils for delineating the human features, catching the glance of a moment, preserving it for years, even when that glance could not be repeated by any voluntary effort of the child, it may be, who accidentally threw it; in that ethereal appliance by which men have learned to sleep under the endurance of amputations, the thought of which would once have overmastered them; in all the secular departments of knowledge there is now a progress, the most notable peculiarity of which is that it prepares the way for still more colossal strides, — each new discovery opening the door for yet more wonderful disclosures, and all of them demanding a new activity of mind, and increasing the importance, the necessity of its culture.

Every acquisition to the secular sciences enlarges the compass of that science which comprehends all others in itself. Objective theology has been taught us in a perfect revelation, but men have not been perfect in understanding it.* The truths in the book of nature and in the inspired volume are incapable of improvement; but our knowledge of these truths is progressive. The more we learn, so much the more capacious become our minds, and accordingly so much the more expanded may be our ideas of religious doctrine, and this expansion is itself an enlargement of our subjective theology. The speculations of every successive age will develop new features in those great truths which are to shine brighter and brighter unto the perfect day. The central principles of the Bible will be illustrated with additional glories, as the Copernican system, though always remaining true, will become more and more resplendent with every newly found star. The speculations of Adam Smith, Price, Jouffroy,

* "It is not at all incredible," says Bishop Butler, "that a book which has been so long in the possession of mankind, should contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation, from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before."

and even Bentham will enable some future Edwards to write a more transparent "Dissertation concerning the nature of True Virtue." The extended researches of anatomists, chemists, botanists and entomologists are preparing additional leaves for a more convincing volume of Bridgewater Treatises. Scattered through the philosophy of continental Europe are to be found the germs of a more comprehensive discussion than has ever yet appeared, on the phenomena of the will. Additions to the proof of total depravity may be gleaned from the reasonings of David Hume; new arguments for the Divine decrees from the speculations of Schleiermacher; fresh indications of the sacrificial atonement from the criticisms of Geseuius. We confide in the truth and in the God of truth, and believe, with our Puritan fathers, that the Puritan faith is so interwoven with the texture of science as to be ultimately confirmed or illustrated by every addition to our knowledge. Its foundations sink deep into the very structure and the relations of the soul, and therefore, of all systems that of Calvinism should be the last to complain of logic or of metaphysics or of any sharp investigation. It never did, and this is one part of the internal evidence in its favor, it never will and never can flourish where some of its advocates are not reasoners, where they are not *men*. It is in itself strong doctrine, and requires something more than milk for babes.

It is only one century and a half since ten ministers of a neighboring colony met at Branford, and each, presenting a number of volumes, said, "I give these books for founding a college in Connecticut." From that college went forth, twenty years afterward, Jonathan Edwards; and among her fifteen hundred clerical alumni are Bellamy, Hopkins, Smalley, Hart, Emmons, Dwight, Strong, Austin, Backus, Hooker, Griffin, Day, Murdock, Beecher, Stuart, and others, of whom it is not too much to say that they have left the literature of the church more luminous than they found it. And the moral results which have flowed from the studies of these men, — the world *feels* them, even if it do not *know* them. And these results are the harvest of which those humble counsels at Branford were the seeds. And in a century and a half from this day, among the descendants of men who are now subduing our western wilderness, there will

arise—such is our trust in God—a sturdy band of pioneers in the fields of truth, who shall redeem many waste places of speculation and make them blossom as the rose. Some of these elect spirits will be trained,—such is our prayer,—in the colleges which are now asking that we give to them of our abundance what our fathers gave of their penury to the germinating schools of their day. And it is one of the noblest motives which can dawn upon us, that in nurturing these yet feeble colleges, among a population of quick-sighted and far-sighted men, we are prospectively widening the compass of all science; we are making medicine more sure, law more definite, subjective theology more extensive; we are providing facilities for the men who are predestined to explain the Bible more clearly, and develop its relations more comprehensively, and to do for a coming age what Owen and Chillingworth and Butler did for their times; we are laying, in silver and gold, the basis of that temple which the Spirit of truth is to illumine with unwonted effulgence, and the brightness of which is to irradiate all minds.

The agency of our collegiate and professional schools in widening the sphere of science, suggests a *fourth* benefit to be derived from them; they illustrate the cost and provide means for overcoming the difficulties of truth. Men estimate science the more highly when they see the apparatus which is needed for acquiring it. A thoughtful spectator of a library like the National Library of Paris or the Royal Library of Munich, begins at once to soliloquize on the painstaking with which truth has been sought:

“How many vexations have been endured by the writers of the tomes that burden these shelves, in making an exact transcript of their thoughts, in remodeling their once carefully-adjusted plans; in erasures, interlineations, and final recurrences to the first draft. How many risings of hope have these authors felt, that they had at last caught a glimpse of the truth, as of a jewel sparkling in the mine; but how soon have their hopes been clouded over, and followed by regrets for toil misspent. Who will count up the errors into which the most careful of these inquirers have lapsed in their enthusiastic defence of one favorite truth; the fears which have troubled them

lest the influence of an entire treatise should be spoiled by some incidental mistake ; the disappointments which have seized them when charged with a heresy which none but an envious, because disappointed man could have manufactured out of their well-intended words. How many of these authors have pined in a living mortification, or have atoned for their free but perhaps wholesome thoughts on the rack. How small an advance has been made by any one scholar who has wearied himself by night and by day, to reach the end of the golden chain."

The variety of experiences in a single mind, and the multitude of different minds which have been needed to elucidate any one doctrine, are faint emblems of the cost, and hence of the value of truth. This value is also illustrated by the inherent difficulties of science.—It is a belief no less common than baneful that the easiest interpretation of nature is the best. Truth is said to be simple. In certain great outlines it is so ; but in its complete system it is full of mazes which no man has ever wandered through. The most common volitions which we put forth, are the most inexplicable. The pathways of the planets we may easily trace in the general, but their exact lines of motion it is toilsome to decipher. The energy of no single agent in nature is the precise exponent of the phenomena occasioned by it, for that agent is modified in its operation by unseen forces which will perhaps ever elude our scrutiny. The enigmas of science multiply as its old knots are untied. A good solution of that which once perplexed us, suggests new laws yet more perplexing. The end of our being is discipline. *Vexatio dat intellectum*. We may dispense with a prying examination into the hidden agencies of nature, we may make certain comprehensive guesses, which will hit somewhere near the truth,—near enough, as we carelessly say, for practical purposes ;—but these rough conjectures are sometimes the source of fatal disaster. A minute error may invalidate the most important demonstration. Vessels have been wrecked by a wrong figure in a table of logarithms, and souls have been ruined by a wrong inference of ethical reasoners. A single misapprehension of the meaning of John Locke, opened the flood-gates of French Infidelity. We sometimes wish that our Saviour had written a treatise explaining all the

intricate problems of sacred science. But as in his intercourse with his disciples he roused within them a spirit of inquiry and even wonder, so in the revelation which he sent us, he left many hints which we find it arduous to trace out. And it is a singular fact, that all other sciences roll over upon theology their most abstruse questions. We have a right to demand that the geologist answer the query whether matter be eternal; and the ontologist, whether it have a real or only an ideal existence; and the psychologist and chemist, whether the mind be material; and the psychologist and the jurist, whether man's volitions be fated or free; but all these scholars regard the theologian as responsible for solving all these difficulties. They may aid him, but he steps forward as the champion in defence of truths which they are primarily bound to maintain. And the followers of Augustine and Calvin have ever been foremost in grappling with the stern questions which baffle other philosophers. Therefore does the theology of our Puritan fathers magnify the importance of those institutions which provide means for overcoming the difficulties of truth. It insists on extensive libraries, by which the inquirer of to-day may be led into familiar converse with the spirits of all who have gone before him, and be relieved from the drudgery of laying over again the foundations which have been often laid by his predecessors. It insists on generous endowments and permanent funds by which the scholar may be sustained in his defence of truth, and not be harassed with petty fears lest his barrel of meal soon waste and his cruise of oil soon fail. It is often said that such accumulations of treasure may be perverted. But we must have faith in God. We must not prefer our personal care to his wakeful providence. Certainly he can preserve in its proper use the wealth of his friends when it is funded for ministerial education, as well as they themselves can preserve it when it is clasped in their individual purses. It is often said that every scholar of the church ought to feel the stimulus of poverty, as musical birds should not be too well fed, and as the nightingale sings the sweetest when her breast presses against a thorn. But our ministers and our professors will be poor enough, without our making their poverty a matter of the public conscience. There is no loud call on Americans to guard against such an excess of generosity as

will enervate the studious man. They are rather called to redouble their generosity so as to exonerate him from the service of tables, and thus leave him free to follow out the sinuosities of science. He should not be dependent on the occasional, doubtful charity of the multitude; least of all should he be condemned, as he sometimes is, even in our own day, *to beg his bread from door to door*, and divide his attention between the truths which ought to engross it, and the collecting here and there of his precarious salary from men who have no commiseration for the difficulties of his pursuits, and who perhaps endeavor, according to a mournful but most expressive mercantile phrase, *to beat him down*. His processes of investigation are so modest, cautious, and therefore slow, that unlettered men in their eagerness for instantaneous results complain of him as bringing nothing to pass. They withdraw his daily bread, if he do not hold out before their eyes his daily earnings. Under a democratic government the poor have some peculiar tendencies to become jealous of the rich, the ignorant of the learned; and, thus exposed to causeless suspicions, a scholar needs the fostering care of some literary institute which he can rely upon as an Alma Mater. He becomes faint hearted,—so frail is the virtue of even disciplined men,—unless he be judged by his peers, unless he be cherished in the bosom of some enlightened and enduring seminary which will animate him, or rather require him, to buy the truth at whatever cost, and sell it not for whatever of popular applause. He loses his literary enterprise, unless raised above the fitfulness of a people who may be swayed by his envious rivals and may find it *economical* to have no confidence in him. It ought to be, — but so great is the lingering depravity of even good men that we must confess with blushing face it seldom is the fact, — that a Christian scholar will be patient enough, or manly enough, or pure-minded and spiritual enough to press onward through neglect or reproach, the foresight of his own and his children's penury, the daily consciousness of an enfeebled, sickly frame, — to persevere in resisting his own indolence, in wrestling with the difficulties of his science, so as to wear out the obstacles which had filled his path; to force his way into the temple against the portals of which he had been knocking through long and weary years, and at last to exclaim with the joy

of him who announced one of his astronomical discoveries in the words which posterity will not willingly let die: "What I prophesied two-and-twenty years ago, as soon as I discovered the five solids among the heavenly orbits; what I firmly believed long before I had seen Ptolemy's Harmonics; what I had promised my friends in the title of this book, which I named before I was sure of my discovery; what, sixteen years ago, I urged as a thing to be sought; that for which I joined Tycho Brahe, for which I settled Prague, for which I have devoted the best part of my life to astronomical contemplations;—at length I have brought to light, and have recognized its truth beyond my most sanguine expectations. It is now eighteen months since I got the first glimpse of light, three months since the dawn, very few days since the unveiled sun, most admirable to gaze on, burst upon me. Nothing holds me; I will indulge in my sacred fury; I will triumph over mankind by the honest confession, that I have stolen the golden vases of the Egyptians to build up a tabernacle for my God, far from the confines of Egypt. If you forgive me, I rejoice; if you are angry I can bear it; the die is cast, the book is written, to be read either now or by posterity,—I care not which. I may well wait a century for a reader, as God has waited six thousand years for an observer."

As our colleges and professional schools are remembrancers of the cost of truth, so, I remark in the *fifth* place, they are useful for their conservative influence upon society. Of course they do not nourish that sickly conservatism which bars out improvement, which clings to the false because it is old, and sacrifices the good of the world to an antiquarian taste; not that unbending obstinacy of Moliere's doctors who deemed it far more honorable to fail according to rule, than to succeed on any new plan. They rather engender a conservatism of truth, of goodness and of liberty; a tenaciousness of that spirit which animated our fathers, and is the life of all generous minds, the true spirit of progress; a caution against hailing every change as an amelioration, but a readiness to accept any amelioration even if it be a change. They make us reluctant to innovate without imperative reason upon systems which have been established with so much toil.

They are needed, especially in our Western States, to resist the encroachments of foreigners upon those great principles for which our fathers so wisely suffered the loss of all things.

Their tendency to preserve our *language* pure, is a fit illustration of their conservative influence upon our habits of thought. Hordes of Britons are rushing in upon us, speaking a barbarous dialect, and corrupting our familiar speech with what the British critic will soon proscribe as *Americanisms*. On the Saxon stock of our language will be engrafted new German idioms, on the Norman stock new Gallicisms, unless our universities maintain, what in our republican land will be, the language of the court. Yale College alone has furnished her Webster, her Worcester, and her Goodrich, who though in unequal degrees are erecting the barriers against an inundation of outlandish terms, and preparing the way for our mother tongue to be spoken in its purity over this entire continent; and where the undefiled language of England and America is spoken, there will be a healthful religious literature.

Among inquisitive, sagacious but unlearned men, will often spring up adventurers who will detect some one principle of science, and whose minds being vacant of other principles, will be absorbed with this one. Their favorite, single idea, not being made prominent in the received philosophy, is thought by them to have been entirely unrecognized. They dream that a revelation has been made to them. They form a new school or a new sect. The majority of medical empirics are men who seize upon some fact or principle which is familiar to the medical school, but is new to themselves, and around which as a nucleus they gather the materials of a one-sided theory. The glaring discoveries of many theological pretenders have been long and well known to the accomplished theologian, but he has been wont to look upon them not as gaudy colorings untempered, unrelieved, filling up the entire picture, but as mere individual lines, offset by appropriate shadings. Now it is a tendency of our professional seminaries, to exhibit the complete system of which the empiric's one idea is a subordinate part. By thus illustrating the symmetry and the grandeur of the entire edifice, they deter short-sighted men from seizing at a single stone which falls from it and parading the frag-

ment as their original invention. They do indeed foster a spirit of discovery, but they repress the vanity of it. While they develop the sagacious instincts of our Western mind, they will also guard those instincts and save them from becoming rampant. They preserve the results of past investigation, inspire a reverence for them, encourage a familiarity with them, and thereby rescue men from the vain conceit, that every principle which is novel to their own minds must have been unknown to their predecessors. If even Strabo announced the existence of a new continent which Columbus discovered after it had been visited by the Northmen; if navigators guided their barks by the needle centuries before the modern invention of the mariner's compass; if the arts of printing and paper making were not originated by the men who commonly enjoy the honor of their first discovery; if even gunpowder was used on the Hartz mountains two hundred years before it was afterwards invented by a religious monk in a city contiguous to them; if the minds of men in successive ages are often revolving in the same forgotten rounds, then he who is called an original thinker, should not be hasty in claiming the first acquaintance with that which an antiquarian may hereafter find written out in some black-letter, worm eaten volume of the college library. And as he should not seize at the notoriety of having discovered what may be true, still less of having been the first to believe in what is false. A singular shamefacedness creeps over him, when he finds that the rocket which he has made to blaze in the heavens, as if to rival the stars in brilliancy, is made up of combustibles which have been used over and over, and are now rekindled simply to evanesce once more with a transitory hissing. So soon as it is proved that an error is not new, it is despoiled of its main attraction. Coming forth armed from the brain of a visionary, it is belligerent and seems formidable; but when it is shown to be a new phasis of an error long since superannuated and regarded as too far gone for mischief, it ceases to be either feared or defended. It may be thus historically emptied of its power by those men who have access to the ancient documents of the church; and nowhere is, or ought to be, such a treasure of these documents as in the libraries of our learned institutions.

Nor is the conservative influence of these institutions limited to matters of belief. We live in a land which is often styled new, but which in reality labors under the inconvenience of never as yet having been made. Therefore, while we are not destitute of profound philosophers, we have also many upstarts. We abound with modest men, but have, both in our older and newer States, not a few mountebanks. We need seminaries of an elevated character, for the purpose of checking a tendency to radicalism in practice. When a minister has been far removed from the discipline of science, the attractions of elegant letters, he has adopted uncouth measures for winning the heart to the beauties of the gospel, has attempted to drive men in tumultuous, phrensied assemblages to the state of wisdom which is one of peace. His violent assaults on the will have resulted not so often from a want of piety, as a want of knowledge and taste. If while thus unlettered, he had been shut up to the rubrics and guarded by the canons of the church, his fanatical impulses might have been kept under duress; but while he was his own bishop and his common sense was his book of discipline, he needed a high Christian scholarship to keep him from falling into indiscreet and indecent innovations upon the order of the Lord's house. It is the excellence of our ecclesiastical freedom, that it requires, and therefore promotes a degree of culture which saves men from intemperate, disorganizing measures.

Our theological seminaries have been suspected, for it has been an effort of modern radicalism to impair their influence by the charge of fostering unduly a love of investigation, and diverting the youthful mind to polite literature. Seldom, however, have they seduced a student into the guilt of too much learning or of too great refinement, although even this is not the deepest guilt into which the rude and lethargic mind of man is prone to sink. But by training the pupil to a reflective habit, our seminaries have often restrained him from that style of exhortation which is sonorous because hollow, and from that wildfire which comes with the crackling of light thorns. By the classic taste which they impart, they wither the luxuriance of a fanatical spirit, raise the mind above a low, levelling barbarism, cultivate a respect for regular discipline, for venerable usage. By

nurturing a love of rational, sedate meditation, they add a dignity to the churches, and indispose them to be captivated with the antics of itinerant and extravagant reformers. By their permanency, by their old traditions, by their historical researches, they bring the good of past times into the present, and all, with God's help, will continue the good of the present into the future.

Intimately connected with their conservative influence is a *sixth* benefit which our collegiate and professional schools confer upon us; they are safeguards of our civil freedom. The contemplative spirit which prevails in them leads us to expect, and their past history confirms the expectation, that the God of all grace will make them the nurseries of an intelligent piety; and such a piety is the only sure regulator of our national politics. The spirit of the political press deteriorates and darkens, as the light of spiritual knowledge grows dim. The best patriot is the truly Christian scholar.

A monarch's throne relies upon the influence of a few families, and is safe when they are well disciplined. But a republic depends on the entire population, acknowledges them all as counsellors, and therefore demands of all, as a despotism of some, that their intellect, conscience and will, be virtuously trained. In order to secure the requisite culture of the masses, some individuals must be highly cultivated. They must be in form and gesture super-eminent, so as to oversee the mental habits of the operative classes. There must, then, be institutions on the Hill of Science, whose light cannot be hid from the circumjacent plains. It is true that her fifteen hundred newspapers* and her twenty-three universities have not given to Germany a liberal government; but if they be unable to originate, they are needed to preserve this blessing, as the radiance of the sun though impotent to create is essential to sustain the plant. The recent failures of the republican experiment in continental Europe, are only renewed proofs that her imperial schools have not, as they should have, blended the diffusive spirit of religion with that of learning. Still the surveillance under which her press and her universi-

* Many of these have been authoritatively suppressed since this paragraph was written.

ties are kept, for they are guarded like arsenals just ready to explode, is a sign of their tendency to introduce the freedom which they are indispensable for retaining.

A democratic government preserves its liberty by peace. It is too unweildy, too dependent on the suffrages of a slow-moving multitude for long continued war. It should prefer an accommodating policy, and waive oftener than urge its disputes with foreign powers. It therefore requires a popular discretion. It enforces its own laws not upon subjects but upon citizens; hence not so often at the point of a bayonet as by the influence of reason. It becomes the weakest of all governments, when the people have not the patriotism which flows from a meditative and religious temper. Now the favored haunts of peace are the halls of science. Men of all ages and of all languages meet here as members of one household. When hostile armies encamp along the Ilissus, they shake hands together from opposite banks of the stream. We desire to give our learned schools a more controlling influence; that we may prevent another Mexican war, and appropriate the two hundred million dollars which would be needed for such a brutal contest, to the enriching and perpetuating of all the schools of learning and of peace which our country will ever need.

Our national freedom is linked with our union under one government, and our union is cemented by the spirit of our universities; for this is a considerate spirit not easily provoked by political strifes, looking above the varieties of north, south, east and west, or rather regarding these topical distinctions as essential to the most durable unity. While far the larger part of our Southern and Western youth must be taught, if at all, in their own colleges, many of them should resort to the older institutions of the East, which have been touched by time with somewhat of its peculiar finish; and the influence which many of these scholars bear away to their homes from the scenes of their collegiate friendship, will be a bond of brotherhood to the distant sections of our land. Our permanent seminaries of learning are thus a connecting link between places as well as times, remote from each other. They cement in mutual attachment the controlling spirits of the nation; they foster life-long and endearing

intimacies between the physicians, statesmen, clergymen, teachers and authors of the older and the newer States, and thus imbue our various learned professions with one sentiment, and that a sentiment of fraternal regard to each other, and of filial love to our country,—our whole country, which shall stand so long as it remains united, but will fall when divided.

The price of liberty is said to be perpetual vigilance; but the vigilance of uninstructed men sinks into jealousy, and jealousy alienates those whom the comprehensive spirit of science binds together. Already has one man, a son of a Massachusetts pastor, an alumnus of a New England College, brought the thirty States of our confederation into a fellowship closer than that of the original thirteen; for he has braided our national interests together by magnetic wires, and has made it possible to transmit an amalgamating thought in a few seconds over more than twelve thousand miles of our electrified country. Our trust also is, that the rail car will soon fly like the shuttle from and to all the extremities of the Republic, and weave our sectional parties together as the warp and woof of one enduring fabric, to the praise and for the furtherance of that knowledge which, in union with charity, is a bond of perfectness.

If our freedom be ever lost, history allows us to prophesy that it will be for want of popular intelligence as a help to popular virtue; this vacuity will be filled up by brutal passions; these passions will add power to the military chieftain; and this chieftain may have reason to regard himself as called of Heaven to prevent the mischiefs of anarchy by the inferior mischiefs of his own usurpation. This usurpation may be degrading, but like the usurped sway of Napoleon, less hurtful than the tyranny of a murderous populace. It will presuppose that the people are deeply debased, and such debasement will imply that the press is inactive, and such inactivity will bespeak a want of tone in our seminaries of learning; for these seminaries should, like the "lips of the wise, disperse knowledge" and quicken the understanding; and an inspired teacher has said that "by a man of understanding and knowledge" the government shall be prolonged.

But our collegiate and professional schools not only tend to preserve our national freedom ; I remark in the *last* place, they promote our national honor and influence. The representatives of a monarchy, like the Prussian, are the accomplished men who have been trained for office from early childhood, and are qualified to reflect lustre on the throne which has irradiated them with its favor. The mass of the subjects are degraded, and if they were made conspicuous, would cover their land with ignominy. Here and there a traveller spies out their debasement ; while to the observer from afar, they are like the vallies lying deeply hidden between the mountains which send up their pure summits to gladden his eye. But in our land, the representatives of the people are the people themselves. Every man may become an editor, without a license from the government, and his press, however coarse, is regarded as a specimen of American literature. Every citizen may climb up to a seat in the legislative hall, and while there he becomes a spectacle to foreign critics, is watched as one of our rulers, is compared or rather contrasted with the lords and princes of a refined European court. If the press of any other land were as free as ours, it would be as vituperative ; but our liberty exposes the malice which, under a severe censorship, corrodes in secret. In process of time the known evil becomes less perilous than the hidden one, but for the present is more disgraceful. The recent debates in the French Assembly demonstrate, that wherever an ill-taught people select their own representatives, and the representatives have a license to manifest their inward feelings, there will be as much broad-mouthed vulgarity, as in our own Congress even ; but where the speech of men is restrained by law, their malignant passions will be kept smouldering in their bosoms, will be gathering force to burst out in a revolutionary carnage ; and in the stillness which precedes this convulsion, all the national developments will be respectable and decorous. It is doubtless true, that no equal proportion of men on the globe are so generally instructed as our free-born citizens ; but it is also true, that we have a smaller number of highly finished scholars than are to be found in many other lands. A larger variety of elaborate volumes are annually published in a single German province, than in our whole country. It is said that the news-

papers printed in Great Britain in a single year, if formed into a belt of a foot in width, might encircle the earth at the equator nearly six times. Our newspapers, although more numerous, are on the whole less reputable than hers, and our inferiority to her is greater still in the number and value of our scientific treatises. Our thirty thousand clergymen are, as a class, far less fitted to adorn the literature of their profession, than are the Saxon or Hanoverian preachers. Some of the brightest jewels in the diadem of England, France and Prussia, are their well-read statesmen, jurists, physicians, theologians; their elegant writers, their living encyclopædias. Such men of universal learning are needed in our land. They would divert the attention of mankind from our expulsion of the Creeks and Cherokees, our Seminole and Mexican wars, our repudiation and our negro slavery. But the training of such men to represent us before the world, would require that we raise the endowments of our Dartmouth and Amherst and Williams to an equality with those of Oxford, Göttingen and the Sorbonne; that we no longer allow the public libraries of this entire land to contain fewer volumes than are collected in the single city of Paris; that we give to our Western colleges an apparatus for instruction equal to the vigor with which they are prepared to use it; that we strive to combine the Western enthusiasm with more than the Eastern culture; above all, that we beseech the God of science to endue our schools with his wisdom liberally.

The true honor of our nation consists in its influence on the world. We are an insulated, also a peculiar people, and therefore attract the gaze of others. Just so soon as foreign countries begin to reconstruct their governments, they begin to examine our civil constitutions, our internal policy, our religious, social, and even domestic life. This influence of the Model Republic should be preserved. It is a treasure, compared with which the gold of the Sacramento is but yellow dust. The American who educates his own mind and heart, is a benefactor to his entire country, for he contributes to the elevation of his country's influence. The parent who is generous in devoting his material treasures to the spiritual training of his offspring, acts not only as a good father, but as a patriot; nor only as a patriot but as a

philanthropist, for he not only enlarges the sphere of his children's influence, but adds an attraction to his native land, and kindles a new light for the darkened nations. The American divine who is enabled to sway the prejudices and the consciences of his countrymen, so as to make them a temperate and a sabbath-keeping people, is extending his power, and this both a religious and a political power, not only to the Pacific shores but to the islands of the sea, to the reddened fields of Hungary, along the *steppes* of the Czar, the snows of Norway, and even to the seven-hilled city. Those national benefactors who deserve the freedom of the city in a golden box, are not the heroes of Buena Vista and Cerro Gordo; but they are the Corneliuses who conduct our Education Societies, and labor to educe from obscurity the select spirits by means of whom the church and therefore the nation are to be refined; they are such home missionaries as amid the forests of the Wabash kneeled down upon the snow and dedicated to Heaven the college which then had no existence save in their own faith and in the divine decrees, but which was to be raised by a prayer-hearing God on the very spot where they kneeled for his blessing; they are the pious founders of that log cabin in New Jersey, in which have now been trained a hundred and sixty eight occupants of the very highest offices in our land, and more than four hundred and fifty ministers of the gospel. Our Education Societies and our universities are seminal, and he who nurtures the growth of one, causes a thousand good influences to spring up as the exuberant fruit of a small seed.

The most thrilling revolution of our times is, that our home missions are becoming foreign, and our foreign is turning itself into a home field. Four years since, and New Mexico, Utah and California might have claimed the patronage of the American Board; now we have received them bodily to our embrace, and we must educate home missionaries for them, and thus prepare them for the civil franchises which we never designed for an ignorant Spanish population. Every year a half million emigrants will continue to land upon our shores, become at once our brethren, impress on us the duty of providing teachers for them, and if we impart to them the true wisdom, we transmit a benignant influence through them to the foreign ham-

lets from the bosom of which they came. A single word from John Jacob Astor would give an electric impulse to a whole German village; and if all his countrymen should find here the spiritual wealth, as he found the material, who can estimate the results of their quickening intercourse with their father-land! Every letter which they wrote would wake up the mind and the heart of an affectionate circle to truth and duty.

Besides, men of genius and multifarious erudition are coming among us, like exiled princes, leaving none of their treasures behind. We welcome them as our instructors. But we must not be the mere recipients of their European culture. We should prepare ourselves to bestow good as well as to receive it. We should greet them to our Puritan homes, enriched as these homes ought to be with the treasures of the Puritan mind. We must not tamely surrender the character which our fathers wrought out for us through suffering, but we must form an American literature, instinct with the spirit of our ancestry. Never had a people a surer and broader basis on which to erect a temple of national learning. Blended with our mental activity are all the associations of the ancient Briton, Dane, Saxon, Norman; of the modern Spaniard, Hollander, Helvetian and Roman. As our land comprehends all varieties of climate and soil, and therefore if the northern fruit be blighted the southern will supply its place, and if disease invade the prairie the sea-board opens its wide-spread asylum; so our national mind embraces all varieties, and by amalgamating them into a solid composite, promises to rise above the one-sided developments of a strictly homogeneous people. It is not only the imagination of a Shakspeare and Milton that inspires us, but also of a Goethe and Klopstock; not alone the intellect of a Locke and Reid that instructs us, but likewise that of Kant and Cousin. As the mixture of races improves the physical system, so this variety in the sources of mental impression expands the mental view. Under so wide a range of influences, and with our national spirit of freedom, we can never sit down at the feet of an Oxford divine whose vision has been circumscribed by the shores and mystified by the fogs of his own island; nor can we make our theology a miniature edition of the German, which needs to be rectified rather than abridged; but,

by the reverence which we owe to our ancestors and by the solicitude which we should feel for our descendants, we must retain that firm groundwork of Puritan excellence on which the mind of our country has so long rested, and must blend with it the definiteness and precision of the Port Royal, the comprehensiveness and genial glow of the land of the Reformers, the tact and delicacy of the Italian, the hardihood of the Swede and Russian, the vigor of the Scotch, the practical, mechanical good sense of the modern Englishman; nor should we disdain, perhaps, the humble tribute which the poor, untutored Indian is to bring us of an eloquence fresh as his forest leaves, nor will we vilely cast away the affectionate and grateful and confiding spirit of the African, who will yet make melody with the links of the chain that has bound him.

I have trust in God, that as he kept our continent hidden from the European masses until he had made known to them the uses of the type and the printing press, and had laid the train for the Reformation of the church; as he sent hither the best men from the most enlightened of lands, who should employ their forecast and reach of mind in laying a broad, deep basis on which their successors might erect a worthy superstructure, so has he designed this land for the comprehensive and variegated activity of his church; and as he has mingled, so he will continue to mingle in it those diversified elements which coalesce in the richest and most durable character, and the result of which, under a liberal culture, will be a poetry, a philosophy, a theology more capacious, more profound, more soul-stirring than he has vouchsafed to any other people. A character gleaned thus from all nations, will be so versatile, so energetic, as to qualify us for mingling with them all and elevating their religious spirit. As Harvard College has trained forty-one presidents and a hundred and thirteen professors for herself and other colleges, and as she educated the first four presidents of Yale; and as Yale College, in her turn, has trained forty-one presidents and a hundred and thirteen professors for herself and other colleges, and as she educated the first three presidents of Nassau Hall, and as Nassau Hall has followed these examples and furnished fifty-four presidents and professors for our Southern and Western colleges; so may we hope that the Western

seminaries which have already begun their beneficent action, will ere long send forth their hundred teachers for the universities of our Pacific shores, and these universities, with all the composite strength of Western character, will train still more exemplary instructors for the colleges of China and Japan. As the tree of learning has thus sent out its branches toward the setting sun, and these branches have taken root and grown up as affiliated trees, so the boughs from these trees will also take root, and like the banyan spread out their limbs to reach the earth and rise again as other trees, and at length fill the land with their shade and their fragrance. From Dartmouth College have gone out twenty-four missionaries to foreign countries; from Amherst, so recently established, thirty-six; from Williams, thirty-three; from Middlebury, have gone only eight hundred and seventy-two alumni, but three hundred and seventy-five of these have become preachers; and twenty-four, preachers to the heathen. Our hope and prayer is that from Cincinnati, Hudson and Marietta, Knox, Wittenberg and Beloit, there will come not only sturdier and more versatile missionaries, but also numerous teachers of missionaries, who shall roll forward the tide of evangelical learning further and further, and make our country the spiritual benefactor of the world. With the eye of faith I see the islands of the deep sending their princes and warriors to the schools of Oregon, and her choice youth there becoming princes in the realm of letters, and warriors doing battle for the church militant. I see what has long been called "the land of the rising sun" looking to the East for light; and *her* luminous East,—so rapid are the mutations of our intellectual geography,—is soon to be found on our western shores. I see the Brazilian and the Patagonian crowding into our Californias, that they may dig for knowledge as for hid treasures, and search for that wisdom which is more precious than rubies. I rejoice in the mines which our eager countrymen are exploring; for if we send among them the teacher who has himself been taught of God, we may hope that the stones of the new-found quarries will lie at the foundation of colleges all along our western prairies, and that the enterprise which this Dorado has awakened will become a zeal to seek out the truth, an earnestness to enrich the hearts of men, an absorbing interest in those treasures

which are without alloy. Not in vain has He who seeth the end from the beginning, sounded aloud the trumpet and summoned the nations together in this new world. It is to make us a *missionary* people, that he is thus adorning us with the spoils of all countries and all times. From the ardent, the sympathetic and the meditative temper which distinguishes our colleges, we are permitted to hope that God will continue, as he has begun to make them the favored residences of his Spirit, without whose life-giving power we are all as dead men. From the influence of religion upon the susceptible minds of our youthful students, we are allowed to believe that they, above all others, will be animated with the missionary zeal. In the diffusion of this missionary spirit lies our best national influence. In this kind of national influence is our highest national honor; and all the honor of ourselves and our nation is and is to be but a garland upon the brow of Him "born to redeem and strong to save," who came to us as the first missionary, and is ever to be our great teacher in his school of wisdom, which is one of pleasantness and peace.

PROSPECTUS
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As these two publications are now united, it may be well to advert to some of the principles on which the work will be conducted. It will be the constant aim of the editors and of the gentlemen who assist them, to furnish essays and discussions of sterling and permanent value, so that complete sets of the work will be regarded as an important accession to any library. Articles will be sought on topics which will be viewed as valuable twenty or fifty years hence, in preference to those of a local, temporary or merely popular character. The weekly and monthly journals are the appropriate channel for the presentation of subjects of a lighter or more immediately practical nature.

The publication will embrace Theology in its widest acceptance, as comprehending the Literature of the Scriptures, Biblical Criticism, Natural and Revealed Theology, Church History with the History of the Christian Doctrines and Sacred Rhetoric. Special prominence will be given to Sacred Literature. It will be the aim to procure for every Number two or three Articles at least, explanatory or illustrative of the Scriptures, direct expositions of the text, or discussions in the rich field of Biblical Criticism. Particular facilities in some parts of this department are supplied by American Missionaries resident in Syria and Western Asia, and by travellers in the East. We shall endeavor to enliven the discussions of a more abstract nature by the insertion, in each Number, if possible, of one piece of biography. We have the promise of an Article for our April Number, on the life and character of the late Dr. Neander, from a gentleman who was for several years a pupil of the great historian.

To a limited extent, questions in Mental and Moral Philosophy will be discussed, partly on account of their immediate and important bearing upon Theology, and partly for the sake of the intrinsic value of the questions themselves. Our space, however, is so limited that we shall not be able to go far into this inviting field.

Some attention will, also, be paid to Classical Literature. Many of our subscribers, and some of our most valued contributors, are presidents and professors in the colleges. No publication in this country is specifically de-

voted to the classical languages. They furnish many topics of special interest to the biblical student and which have important relations to Sacred Literature.

In short, the great object of the conductors of this publication will be to furnish a Biblical and Theological Journal of an elevated character, which will be welcome to clergymen and enlightened laymen, which will be viewed abroad as doing honor to the scholarship of the United States, and which will directly advance the interests of sound learning and pure religion.

ANDOVER, JAN. 1, 1851.

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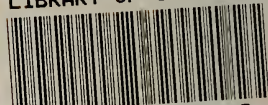
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